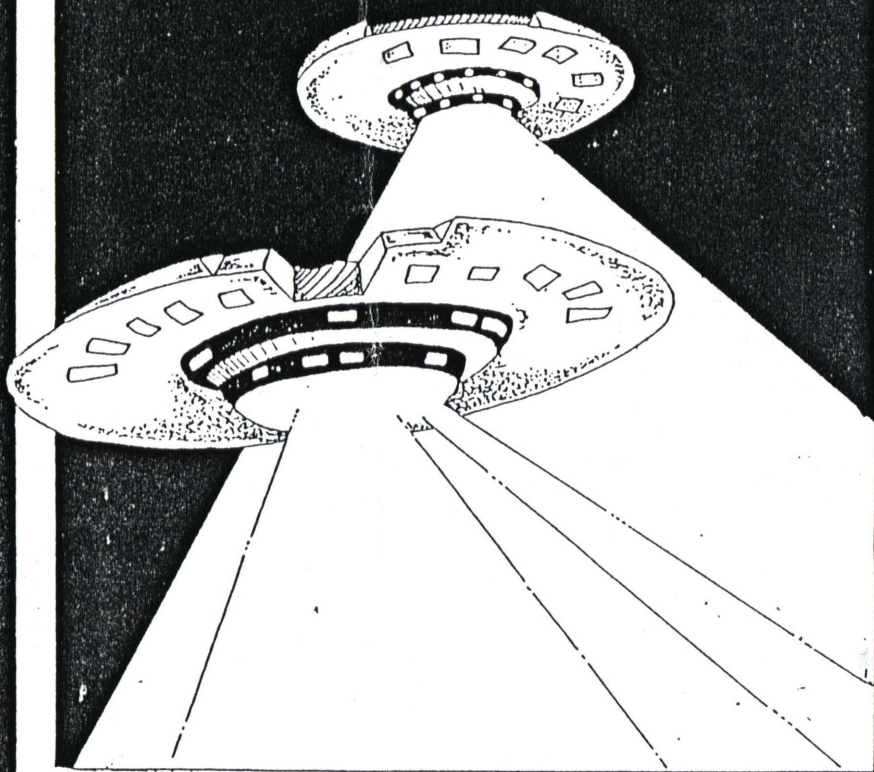


AMSKAYA



Newsletter of the STAR Fellowship



HOW MANY IMAGES?

The film "Starcrossed", seen recently on T.V., had some interesting elements from our point of view. It was about a contact between a rather brash American and an extraterrestrial lady - it had the necessary element of "adventure" of course in that the lady was being pursued by enemies, but basically it was about the rather gentle love affair between her and the Earthman who befriended her. One piece of dialogue was a very apt piece of philosophy. The contactor was talking to a friend of his:

"But she can't be from another planet - she looks just like us!"

"You believe in God, don't you?"

"You know I do!"

"Well, doesn't the Bible say we were made in God's image?"

"So what?"

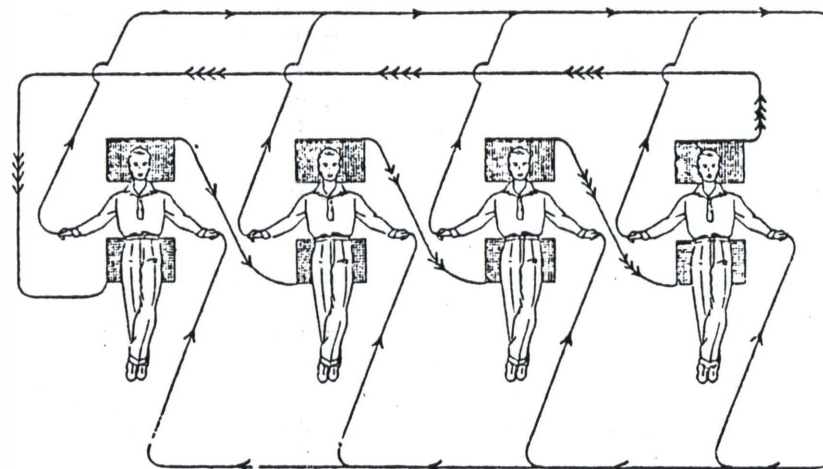
"How many images do you think he's got?"

Such films could be influenced by extraterrestrials to introduce new concepts to us - this idea is not new, of course, and was put forward as far back as the making of "The Day the Earth Stood Still". "Star Trek" and "E.T." could be other examples. But there is evidence of an opposition that are trying to introduce opposite ideas, and a case in point could be the horrifying series "V" which involved lizard-like flesh-eating extraterrestrials disguised as humans. "V" seemed to be a call sign used by the extraterrestrials in the radio communications described by George Hunt Williamson in "The Saucers Speak" and may well continue to be with others in secret. The use of it in the film seems a direct attempt to discredit, as the choice of the swastika by the Nazis may have been an attempt by hidden powers to discredit an originally holy symbol. Similarly, the current crop of "abduction" stories may have a similar purpose with regard to the extraterrestrials. The source seems to be hinted at in an article I read recently entitled "Ufonauts - Imps from the Astral?"

In this article, two examples are given of abductees apparently being in a trance-like state when having their experiences - suggesting a subjective, if externally induced, source for abduction accounts. The author suggests imps from the astral plane inducing out-of-the-body experiences to be the source of abduction stories, but makes the same mistake as Paul Devereux seems to have done with his earth lights, in assuming exclusivity to the phenomenon. This explanation would not be mutually exclusive with the idea of real extraterrestrials - in fact, it would explain the differences between the early contact stories and the abduction accounts.

Cooperative Healing: a Practical use for ψ Energy

by Tony Weid



THESE four gentlemen belong to a clone: they look alike, they dress alike, they think alike. Back in the beginning, they were taken out of their mothers ovary, twinned and twinned again in a test-tube and implanted back again as four separate embryos, to be grown on for later birthing. Here they are all sharing an Eeman Relaxation Circuit together, a device specially conducive to telepathic rapport. They are attempting to receive a message from mentors in space.

Of course that's my little sci-fi joke. But in actual fact the birth of John Brown's baby from a test-tube impregnation in 1978, plus the discovery of the drug that causes twinning, plus the proven rapport between identical twins makes it a real possibility today. The Eeman Relaxation Circuit exists and so, I suspect, do people out in space interested in our further spiritual development.

L. E. Eeman was a pilot in the Royal Flying Corps, invalided out in 1919 after crashing in a faulty plane. Although 100% disabled, he set to work to explore all the healing arts and so successfully put himself right again that he spent the rest of his life sharing his techniques with others. He ran a small clinic in London from 1922 to 1957.

Eeman described his main discoveries in "The Technique of Conscious Evolution". They are summed up in four propositions:

- All trauma are accompanied by unconscious tension.
- Release can be effected by conscious relaxation.
- This restimulates the memories and emotions associated with the trauma.
- This locked-up psychic energy can be put to use to help oneself and others.

He rediscovered the polarity of the body: back of the head positive, base of the spine negative, right hand positive for right-handed people and negative otherwise. If these poles are joined up by copper wires, a healing or relaxation circuit can be mutually shared, the head and bottom resting on copper mesh mats. Several possible circuits are available, the most effectively being the one illustrated above, consisting of a parallel circuit round the hands and a series circuit linking heads and bottoms. This is interesting because people dancing barefoot and holding hands in a ring might share a similar flow of energy...

granting that in the presence of standing stones their heads were connected into a stratum of ψ energy; and such bands of energy have in fact been photographed: as explained in Crow #3.

Eeman adds an important proviso: the participants in the healing circuit must be effectively relaxed; and must keep on practising their altered state of consciousness together.

To prepare people for this, he would first go over a patient's body, starting at the feet and working up.

relaxing the various muscles in turn, particularly in the chest and diaphragm and ending up in neck and head, where tensions seemed to be most tenacious: a thorough relieving of buried memories would accompany the removal of a muscular block.

Patients who were sceptical of the healing effect of a circuit which drew on no outside energy, were sometimes challenged to occupy a place in the circuit with the current flowing against their natural polarity. The tension this set up was usually unbearable.

The normal effect of the relaxation circuit was to induce a feeling of relaxed warmth and well-being, followed by drowsiness and a half-an-hour of high-quality sleep; better sleep than a good nights rest. On awaking, members would feel that they had got more out of the pool than they had put in; and in fact, where one of them was recovering from a sickness, he would immunise the others. Participants felt warmer when they sought to put energy into the circuit, but colder when they sought to extract energy from it for themselves.

One specially important discovery was that the healing power of drugs and floral remedies could be received in a psychic way, merely by accepting the drugs tuning, without actually injecting it. Apart from the economic advantages of this method of using drugs sealed into a glass capsule with electrodes to connect it into the circuit, there lies the possibility of enjoying illicit drugs like cannabis and LSD without actually taking them: one could argue the case that the pleasure was entirely due to auto-suggestion! But on the entirely conventional level, there is much to be said for a dosage that can be minutely timed and instantly discontinued.

There is this invitation, then, for small groups of people to meet together daily for a half-hour session on the mats to keep themselves in good health and to try to help others who might be introduced into the circuit from time to time. No energy inputs from the System, no subs to pharmaceutical companies, no expensive brainwashing at medical colleges! How long will it be before the police raids find it incriminating to have copper mesh mats in your possession?

With this in mind, I have a proposition to put to readers of *The Crow*. I have a set of ten copper mesh mats at Lowoyoho; and it seems to me that I am now recovering from cancer. What I want to do is to set

up a team of 2 or 3 assistants, and include a cancer victim to explore further applications of Eeman circuits. Anyone who cares to share our way of life for at least 3 months with a daily commitment to a half-hour on the mats should get in touch with me.

"New Hope for Cancer Victims" is the title of a new book by Maurice Finkel. In it he declares that cancer is accompanied by the growth of a bacterium called *Progenito cryptoside*: a pleomorphic organism that takes many forms. In 1972 Dr Virginia Livingston-Wheeler discovered that this bacterium produced human chorionic gonadotropin or HCG, a protective ingredient normally secreted by pregnant women, to allow the cells of their baby's alien organism to multiply inside her own body without being rejected. In conditions of oxygen deficiency the bacterium will favour the growth of body cells too, but the presence of small amounts of abscisic acid, obtainable from wheat grass, apricot kernels, legumes and other sources, prevents the bacterium from producing its HCG. A healthy body will then reject the cancerous tissues and restore itself.

In order to take the care of your own cancer into your own hands, you might therefore adopt the four following procedures:

- Sunlight exposure without glasses, as suggested by John Ott (See Crow #2: Health and Light)
- A diet of whole, local foods eaten raw, including wheat grass (See Crow #1: Cancer Cure)
- A daily stint of productive exercise in the fresh air to maintain adequate oxygen intake.
- A daily half-hour of relaxation in an Eeman circuit with a recovered cancer victim or a capsule of abscisic acid in the circuit, as available.

It is putting no great burden on the New Age to ask that its participants should be healthy, active and free of emotional hang-ups. Here is the way not only to ensure that they are, but to offer non-dropouts a new and cost-free therapy for the sake of that health and happiness they are cheated of by the present System. What better commentary on that System, what more revolutionary putsch, than to rescue its condemned victims out of the hospital and restore them to life? Who would like to be a New Age Scarlet Pimpernel?

BOOKLOR:

"Co-operative Healing" by L.E. Eeman. 1987 pub F. Mulder.

ache too. Evidently I have not contained the cancer as well as I believed. So far from being the donor in a program of co-operative healing, I would be the recipient: however, this gives added incentive to the scheme. Who's game to have a go at it?

Postscript.

It would be wrong to let that go to press without a rider. In January my cheek swelled up suddenly and went down again, leaving the bone permanently tender and inclined to ache: sometimes that spreads to a severe head-

From "The Crow", edited by Tony Wedd.



STAR RALLY 1963

Tony Wedd at extreme left of the group.

'SKYWAYS AND LANDMARKS' AND THE STAR FELLOWSHIP

a chapter in the history of
Geomancy

by PHILIP HESELTON

(first published in "Journal of Geomancy", 1980).

Some 20 years ago, there sprang up a small organization devoted to contact with flying saucers. It has not existed now for many years and yet an article in a journal such as this is justified in terms of the indirect effect which it had on the geomantic movement. It was known as the STAR Fellowship.

Flying Saucerology was at a rather low ebb at the beginning of the 1960s. Kenneth Arnold had made his famous sighting from which the name was coined some 13 years previously and students of the subject had been eagerly cataloguing the scores of thousands of sightings that had subsequently been reported without any major breakthrough in understanding being apparent. The *Flying Saucer Review* had started up in Britain in 1955 and by 1960 had established itself as the leading journal in this field.

Some were beginning to feel, however, that the only real advance was likely to come through the possibility of contact. By 'contact' I mean the various stories that had been coming to public attention during the previous ten years or so of claims that beings from other planets had come down and met individuals from Earth and had imparted information. Those claiming contact came to be known as 'contactees', the most famous of whom was George Adamski from California, though there were dozens of other stories being published, in Britain as well as in America and other parts of the world.

Now, 'contact' was rather a dirty word amongst most 'serious' saucer researchers of the time and there developed quite a split in the ranks of enthusiasts between those who were content to quantify and analyze and those who were prepared to accept that contact had occurred. Brinsley Le Poer Trench had resigned the editorship of the *Review* in 1959 and it seemed to be taking up an anti-contactee stance.

It was in response to this that an ex-RAF pilot, J.A. Dunkin (Tony) Wedd, decided to submit an article to the *Review* to redress this balance. Tony had seen his first flying saucer during the war, at Thorney Island in Chichester Harbour, and, after hearing a lecture about George Adamski in Tunbridge Wells, became convinced of the reality of other beings visiting the Earth. His training as an artist and designer, coupled with a creative and fertile mind, saw the potential which could result from more widespread contact, in spiritual, social and physical fields, including an understanding of their technology and of the energies used to power the saucers.

Tony's article 'Diffusionist Theory and the STAR Fellowship', appeared in the January/February 1961 issue of the *Flying Saucer Review*. In it, he put forward the idea, very popular nowadays, but less so then, that we had been colonized from other planets. He suggested that the Earth could be likened to a penal colony from which we are only now slowly emerging. The implications of this were that ours is not the only inhabited planet and that our visitors from space are in a very real way our mothers and fathers.

In the second part of the article Tony took this idea a stage further, and, after expressing the feeling that we must welcome these people, announced the formation of the STAR Fellowship. It had three aims: to build a travelling exhibition of the evidence for flying saucers; to assist students on Earth to learn more about the space people; and to declare a welcome for our friendly visitors from space by means of the STAR badge.

Some time previously, Tony had received telepathically the image of a small seven-pointed star and he put forward the idea of adopting a little star badge as a sign of welcome. The badges which were produced had a small white star on a midnight-blue ground. Membership of the Fellowship was informal - no one was put on a list - and the badge itself acted as a receipt. It was hoped that those who wanted to spread the idea would order them in quantity for distribution at a shilling a time in a similar way to the Pestalozzi ladybird badges.

Implicit in the idea of welcome was that of education and so arose the idea of the Travelling Exhibition. This was intended to travel all round the world in due course and it was hoped that a trailer would be acquired to fit out with exhibits. The Exhibition material could be lent out to groups of members to help them put on a Space Week in aid of the Fellowship. It was hoped that the Exhibition would encourage people who visited it to come forward with their own contact stories.

The educational aims of the Fellowship were to be accomplished in a variety of ways. Whilst Tony Wedd was secretary, the chairmanship of the Fellowship was taken by Philip Rodgers of Grindelford, near Sheffield. I hope that at some time the story of this remarkable man can be given the space it deserves. Suffice it to say here that Philip claimed to have received communications from space beings, both telepathically and via the medium of his tape recorder. Some of the messages received were very detailed and gave instructions for the making of devices to utilize what was referred to as 'free energy', which seems to be identical to what Wilhelm Reich called 'orgone energy'. The foot-warming 'Woneslas Boots' certainly worked and development was well in hand with the 'Coffostyn' coffee pot. There were hopes of the STAR Fellowship manufacturing these devices for sale to members.

Bernard Byron was also involved in the formation of the Fellowship. He claimed to be able to receive songs from the space people in their own language and it was intended that records of these could be produced for sale.

Another project was the production by members of a book of contact stories to be called Earth Men, Space Men. Tony had received the idea for the book in a thought communication. Forty contacts were covered, including some which were not widely known. The approach was clear: they were all to be taken at their face value for, as Tony said, "who on earth can judge them with proper authority?"

The book was never published. The records, tapes, free energy machines were never produced. The Travelling Exhibition never materialized. So, was the STAR Fellowship a failure? This would be an understandable conclusion were it not for two aspects: the STAR rallies and the booklet Skyways and Landmarks.

The response to the Flying Saucer Review article was encouraging, with letters and donations from many countries wishing the endeavours well. A notice was therefore placed in the May/June 1961 issue informing readers that there was to be a picnic on Saturday 27th May 1961 at Tony's home at Chiddingstone in Kent. It requested that

spades and sandwich lunches be brought as they were hoping to dig up a field where an old track was supposed to run, "in connection with a theory that the old straight tracks were aligned on the same markers that the flying saucers use." As far as I am aware, this was the first time that a suggested connexion between UFOs and lays had appeared in print.

The picnic was the first STAR rally, and it was a modest enough affair, with about a dozen members turning up. After an hour or two's hard digging, we certainly found a surface which could have been a track, but the contact with others was far more important to me as I had met very few other saucer enthusiasts up to that time. The outstanding character, however, was Tony Wedd. I remember sitting for hours on the patio outside the bungalow in his walled garden, drinking cup after cup of extremely strong Lapsang Souchong tea, symbolic perhaps of the new ideas which I, as a 15-year old, found fascinating. I heard talk of free-energy devices, plans of which had been obtained from the space people, of Wilhelm Reich and his orgone energy accumulator, of telepathic and tape recorded contact, and, for the first time, of Alfred Watkins and The Old Straight Track.

Tony Wedd had first read The Old Straight Track in 1949 and, after reading it, took a walk across Hampstead Heath. He spotted a solitary Scots Pine among the beeches and immediately recognized it as a mark as it stood at least 10 feet above the other trees. He felt intuitively that the mark was intended to be seen from near where he was standing. On looking around, he saw that only 50 yards to his left was a tumulus, topped with Scots Pines and encircled by a crown of thorns! Plotting this line later on the map, he found they fell on a direct line through Westminster Abbey. This, for him, was immediate confirmation of Watkins's theories.

It was not until 1960 that he first suspected the connecting link between the old straight tracks and the flying saucers. After moving to Kent in the 1950s, Tony started to plot the positions of prominent tree clumps and other mark-points in the countryside around his home. He was also at the time reading contact stories and Aime Michel's Flying Saucers and the Straight Line Mystery, and was investigating local sightings. The revelation came in August 1960 when he investigated a sighting of a saucer over Mark Beech, a clump of beeches and pines situated in a very prominent position not far from where he lived. It was the report of sightings at Keston Mark, further to the north, in the same month that provided the conjunction of the two place-names and the clue that the saucers' crews knew about the lays. The statement by Buck Nelson, one of the contactees, that "the places where the magnetic currents cross is comparable to a crossroads sign" also took on a new significance for him. Could the crossroads signs referred to be the mark points for the old straight tracks?

And so, Skyways and Landmarks was born. It was issued as a simple duplicated booklet at the first STAR Rally in 1961 and was intended as one of a series of Information Leaflets to be produced by the STAR Fellowship, though it was the only one to appear. The booklet described many of the clumps and prominent landmarks in the West Kent area and the parallel ley system which Tony had uncovered. It tied in several saucer sightings with this system. The conclusion reached was that the saucers use certain landmarks to navigate by, that alignment of these marks would follow from Aime Michel's theory that the saucers travel along straight lines even when they make a change in direction, and that further investigation may reveal the magnetic currents and centres which would be common to both the ley system and saucer propulsion. Skyways and Landmarks was reprinted, with the addition of

STAR FELLOWSHIP: PHILIP HESELTON

photographs and a new introduction and historical postscript, in 1972, and copies are still available (see details below).

The STAR rallies continued to be held, on the first Saturday after Whitsun, until 1966. The last Rally was the one recorded by Eileen Buckle in her book The Scorton Mystery, when contactee Arthur Bryant came to talk and impressed those present very much with his story. After 1966 the rallies were discontinued. As Tony pointed out to me later, "The few people who come would probably come and see us anyhow, which is probably the arrangement which suits all parties equally." Membership was scattered and one rally a year was probably not enough to maintain interest. Individual energies were moving in other directions and, in 1970, Tony Wedd emigrated to Australia. The formal end of the Fellowship came in 1972 when the last of the funds were withdrawn to help pay for the reprinting of Skyways and Landmarks.

So, was the STAR Fellowship anything more than an ephemeral organization such as often springs up in movements like ours, only to fade away again? Perhaps the very fact that this article is being written suggests that there might be something more. If the STAR Fellowship still has any significance, I suggest that it is to be found in the following:

1. I see the broad approach which was taken by the Fellowship to the subject of Flying Saucers as being a particularly fruitful one. It was not interested in proving or disproving anything, but rather finding that which was of value in a particular story. It accepted the reality of contact, took the contactees' stories at face value and looked at the practical results to emerge from them: philosophy, social and spiritual sciences; music and technology. That this approach had practical results can be seen not only in the prominence given in the Fellowship to the development of machines and equipment which would demonstrate the reality of 'free energy' as a useful force, but also in the many clues to geomantic discoveries which were received through contact, either directly through thought communication or indirectly via the writings of contactees like Buck Nelson, who gave the first indication that the earth and sky networks may be functionally identical. It seems of secondary importance in such a case to try and 'prove' or 'disprove' his story if information of value can be obtained from it.
2. We are becoming increasingly aware of the Earth as a living being and that all of us, people, animals, plants and the stones themselves, are bound together in one system. A universal consciousness is beginning to emerge that even world awareness is not enough and that we must look beyond our place in the universe. It is here that the little STAR badge has shown the way. As Tony Wedd put it it was "a small but significant gesture to make amends" for our attitudes of destruction. It shows the way forward, and the right approach to contact is important, for it may well prove to be vital for the survival of our planet.
3. The most obvious significance of the STAR Fellowship was to channel the searchers of the skies into a new awareness of the landscape. Both Jimmy Goddard and myself, for example, were inspired by the idea of alignment of ancient sites across the countryside, and, on learning of the demise of the Straight Track Club, set about forming The Lay Hunters' Club. This is not the place to tell of that particular venture, but it was, however, this added dimension of the landscape which put UFOlogists onto a new track.

AMSKAYA is published by the STAR Fellowship, £2 for four issues. Please make cheques payable to J. CORBARD, 25, Albert Road, Adlestone, Margate, Surrey. IF YOUR SUBSCRIPTION IS NOT AN "X" WILL FOLLOW: